

plpneu54F

HOUSE OF EDUCATION,  
AMBLESIDE.

P.N. 24 Principle  
Conference 1922

E.S.A. LONDON

## RMM Principles.

Some of them present to day are no doubt  
 born RMMites, for our principles have been  
 steadily active these 30 years & more.  
 Our Union, our School for Magazines  
 & our University College have all existed  
 for more than a generation; there has  
 been growth. There is growth. There has  
 been steady & fairly rapid.

We know of course from our principles,  
 & the truth of this is, as we all know, that  
 a child is born a Person. Our whole system  
 of education rests on this dictum;  
 but how does know? Being that most  
 persons concerned with education believe  
 that persons are made that way, that  
 the work of education is to make persons,  
 how can white heart be to show for our  
 particular dictum?

A baby in arms shows aversion, attachment,  
 curiosity, pleasure, anger, rebellion,  
 obedience, meekness, impatience,

runs in fact through the whole framed of  
 feelings & behaviour proper to a person. So soon  
 as he can express himself if only by saying  
 he "lets us his mind" as his own says,  
 or more broadly & truly, 'give us  
 bits of his mind.'

The 'large object' Henry will not hold water;  
 he cannot tell where he, the person, belongs  
 to. but so soon as he is in touch with  
 his environment at any point, he conveys  
 his thoughts; he hangs his spoon, scolds  
 his hammer, is ~~in a~~ <sup>congruent</sup> with his  
 brother, ~~intimate~~ with his, is fast-  
 feels his way like every body else, &  
 behaves accordingly.

By the time he is two, he has done  
 much things; he has learned to express  
 himself in a change, perhaps, perhaps  
 two; has learned to use his arms, to  
 & toes, to go with his feet, to see with his  
 eyes, to recognise a thousand things  
 through his long & careful observation; to know  
 what his hands, water flows. But if you run



against the little you get a blow; in fact he  
 learns with such astonishing power & rapidly  
 during his first two years that if he could  
 keep up the rate, he would master all knowledge  
 in a single lifetime.

But after all, what is a person? A son  
 of adventures as probing the surface  
 just now, & the mine yields something  
 to them all; some scraps of precious metal  
 & of more debris is brought up by every  
 one. Mr. Pelman long yet would know  
 learn its lessons & a man might  
 make his fortune by coming certain  
 little paybooks; <sup>generals</sup> ~~generals~~ judges,  
 admirals & <sup>generals</sup> judges, bishops & deacons, perhaps  
 men of affairs by the thousand. Learned  
 the new art, which is as secret as  
 Freemasonry; nothing leaks out to the  
 uninitiated; perhaps the fact is, that  
 what really seems to act, is hard by  
 worth the telling.

Then we have Christian Science, Spiritualism,  
 New Thought & the rest, putting on feverish  
 fires.



pg 190 54 F

Later Psycho. Analysis came in with  
Hounis & today, Anti-Suffragists, told  
the field: we do not perceive that the  
goal of all these doctrines is fanaticism; is one;  
they all want to know, What is a Person?  
What is man that thus is considered him?  
It is a legitimate curiosity; we know.

know myself, we are told, some questions  
is how? And so every new cult gets  
a following. Herbert; with his threshold,  
his ruling of ideas. The Subliminal notes  
that cannot find an entrance, <sup>perhaps</sup> began  
it; then followed the "Subconscious  
Mind" with strange intrusions &  
eccentricities of behavior; then  
appears the Psycho. Analyst - to play  
the part of spiritual Director & Confessor;  
by the way, most of us would prefer the  
~~conf~~ regular confessional of Rome  
if souls must again be brought  
into bondage. And now arrives

M. Coué in our minds - gentle &  
spiritually minded, <sup>with the gospel. This</sup> surely is to manage

anxiety as a nurse manages her charges, with  
a suggestion of bon-tous here - of the corners  
of the ship's stern.

Now all these cults have one feature  
in common; they witness to a decline  
of materialism, & that is matter for joy.

But we are between Ceyla & Cherydis;

Materialism may lead us in a wilderness,  
but is superstitious a safer harbour?

But is it better to have no god or many false gods?  
Have we not heard of mumbling, crystal-gazing,

necromancy, Polish Chittolito having  
power to effect miracles? Pundit finds  
us Mr. Lloyd George 'late of Genoa road',  
& reciting with an expression of perfect  
modesty 'I am better & better every day  
in every way'. And if a little girl thinks  
a bit the better & a golfer makes better hits  
in saying 'I am' 'I am', I am, at present.

intervals, does not the formula act as a  
lost of merit, which brings us luck?

Two features all these cults have in  
common, they all postulate & produce  
attention, & they all appeal to common measures

of power in the patient.

Here, we of the P.M.U. come in; we touch enormous use of the power of attention, & believing that a child is a person, we appeal to his sense of power, <sup>a</sup> proper attribute of personality. A generation ago, the R.U.S. was founded, with its unique motto, - *I am, &c.* We do not go back to Descartes, I think, *ergo, I am*; but we go forward from *I am*; that is, a person with the qualities of a person, <sup>(I am)</sup> is able to carry out the offices of a person; therefore it is due from him to behave like a person to whom all right things are possible. - *I ought,* <sup>the thing to</sup> determination ~~that is~~ <sup>is</sup> making himself do those duties which lie before him; I will.

There is no special reference made to the help of God in this motto, because our whole scheme is founded on the recognition of the Holy Spirit as the



Superior Educators.

This motto ~~which~~ most teachers in  
our schools & families make reference  
has great influence in the lives of  
children brought up in the school.  
who are, perhaps, exceptionally able,  
capable, dutiful & willing young persons.

What then is the difference between us  
& the several cults there referred to?

We do not play upon ourselves or allow  
others to play upon us by the suggestion  
of <sup>motives founded on</sup> assertions <sup>or otherwise</sup> which are not true; nor  
indeed do we play with assertions  
suggestions which are true. We are not  
lame; we have no need of a moral crutch;  
we act in simplicity and that which  
we know by nature, spirit ourselves  
able for what is required of us. We are  
not immorally dependent on this or  
on that for our impulses to action, nor  
even upon the artificially self-suggestion.  
Life becomes simple, & we are delivered.

from the self-absorption, self-awareness,  
 self-consciousness of the person whose  
 life is parcelled out to him by any sort  
 of spiritual Director, even should the  
 Director be himself. Spontaneous living  
 as the lives of Duty results from this  
 kind of ~~emancipation~~. Of children  
 brought up <sup>we</sup> as <sup>say</sup> ~~we~~ said, the truth  
 tells more than just. There is absolutely  
 no loophole for superstition in this  
 'direct method'. You <sup>have</sup> noticed no  
 doubt the freedom from shyness, self-  
 consciousness, <sup>nervousness</sup> vanity, self-importance,  
 all manner of 'self' products, in the  
 children of our little school, but you  
 would see it on a ~~surprisingly~~ large  
 & general scale in hundreds of big  
 schools in the Kingdom. (I hope W. Hamshole  
 may tell us something about the <sup>correct</sup> ~~method~~ in  
 his <sup>correct</sup> school in  
 Gloucestershire in which very great  
 educational work is being done.





apostles of new ways his main education  
his special job?

We too found out many years ago  
that Attention is the lever that moves the  
mind; that universal education is  
possible because there is an ever opening  
inexhaustible font of attention in every  
child, in every person; liable however  
to be choked and to be diverted from great  
uses. This power of attention which  
is no more than the ability to turn  
on reason, judgment, imagination, every  
power of the mind, at the call of the will  
is the one instrument of the educator; the  
so-called 'faculties' take care of themselves  
& do their own work as do the digestive  
organs; our sole business is to see that  
they have <sup>their</sup> proper food. Attention  
is the mouth that receives, masticates,  
goes to work on the <sup>baboon</sup> <sup>of their own kind</sup> <sup>but on our child</sup>  
digestion, assimilation, <sup>the recognition</sup>  
of this self-acting nature of mind & <sup>the necessary</sup>  
alters our curriculum & our modes  
of teaching. We should recognize

In example that the question is  
 irrelevant + tiresome; that <sup>the</sup> later part  
 Square root, trigonometry, least only  
 Latin from, Sq. root, &c. I have no  
 effect in enabling the mind to  
 deal with other matters. The mind  
 has no occasion for the services  
 of the needle / knife - prinder, it is  
 present in all persons in full though  
 not equal, vigor & capacity, when  
 children of grown persons are slow & ~~stupid~~  
 in apprehensions, dull in concepts,  
 clogged in reasoning, it is because  
 attention, the avenue to mind, has been  
 choked because the palate <sup>has</sup> been  
<sup>not been</sup> ~~not been~~ <sup>appealed to</sup> ~~appealed to~~.  
 I should like before we go further to  
 give you an example or two of the  
 power of attention possessed by a normal  
 mind in town VI. I have asked <sup>W. L. Bailey - Duff</sup> ~~him~~  
 to choose <sup>help a dozen questions</sup> ~~from~~ <sup>the exam. paper</sup> ~~the~~ <sup>reading of the matter</sup>  
~~before tests~~. He has chosen  
 worked <sup>a month ago</sup> ~~a month ago~~ <sup>in done</sup> ~~in done~~ <sup>3 or 4 months</sup>  
~~questions~~ may have <sup>been done</sup> ~~been done~~ <sup>3 or 4 months</sup>  
<sup>Mr. Household</sup> ~~his~~ <sup>attention</sup> will ask <sup>three</sup>  
 since <sup>in town III</sup> ~~in town III~~  
 child <sup>read</sup> ~~read~~ <sup>marvels express</sup> ~~marvels express~~ <sup>article</sup>

The Times  
from a newspaper of today.

p13pneu54F

The first remark that occurs to  
those who have not tested the method  
is that such 'Retention' is 'mere  
memory work'. Let them try it.  
If they will read for themselves <sup>a single reading, without</sup> ~~any~~ <sup>any</sup>  
<sup>a</sup> Times 'leader', one of Bacon's Essays, or  
of Scott, Dickens or even Aristotle.  
Chapters in St. John's. They will discover  
two things, first, that they do it  
very imperfectly, and dissatisfied  
with themselves; next, that they set a  
great deal more in the passage than they  
had supposed it contained. The images are  
more vivid, the arguments more <sup>conclusive</sup>,  
the whole thing becomes as it were <sup>brought</sup> ~~sculptured~~  
on the <sup>out in relief</sup> ~~balance~~ of their mind, & is a lasting  
possession.

Memory work on the contrary is effected  
by many repetitions with cues & other  
aids, & is quite without that curious effect  
of making passages memorised void  
& unpressive.



Wholesome food -

Quantity - quality, variety.

Power of substituting red-tape assignments - contracts & the like - must choke the mind even if good books supplied.

Idle minds - education & character -  
wide reading & society. education  
the single safeguard against mischief &  
fallacies. The function of religion, then,  
to know & trust God. education necessary  
to serve Him fully.

In the days of socialism & Bolshevik  
doctrine, freely propagated among Chrs.  
we must know what is being taught  
& prepare Chrs. to deal.



Monday Tuesday

9.30  
to 6 lessons

11.0 Discussion.

11.-11.15 Mrs & Ch.

11.30 Lesson

to Discussion

1.0

---

2.15 Walks - Drury Road.

4.15 Hatched Birds

Art. Birds

Students Birds & Hatched.

8-9.30

Lit. Ev.

Cambridge

Myrs.

Malden.

South. inch.

10 min.

4.15

5.15

5.30

4

Lee. Ch. singing etc.

Pispneu 54F







The best service to the State is a  
 firm, well equipped & trained -  
 each prepared to govern, direct  
 interest, occupying, amuse-himself  
 & to help those about him to do the  
 same. What we want is a population  
 of wh. each one has his own intellectual  
 aesthetic, athletic <sup>national</sup> & religious interests  
 wh. he shares with the rest.

We are too familiar with the report  
 of famine in these clays, & know  
 by heart the symptoms, shivers  
 the bright eye, hot skin, feverish unrest  
 & the lethargy, apathy almost come  
 which precede death. We have the  
 2 symptoms. The open air people  
 who never read - except perhaps  
 a sporting mag' or a society paper.  
 The feverish starving Hyde Park crowd  
 men on crutches, men bound by  
 the Trades' Unions bills they have  
 made for themselves & that they

cannot escape from. All the uneasy  
 people who think a new 'job' will  
 fix them the contentment they lack.  
 Mental immaturity is the matter with  
 all of them. They are heavy & leaden  
 want of food or are in the burning  
 feverish stage of maturation. We take most  
 notice of the latter, because they burn  
 & shoot, strike, make themselves obnoxious  
 to society in general, but perhaps the  
 first are the less hopeful, because they  
 are sinking into a torpor from which nothing  
 can rouse them & do not know that  
 anything ails them.

The PMU has a remedy for both social  
 unrest & social apathy. We have  
 found out that all persons <sup>have desire for</sup> knowledge,  
 as they <sup>have appetite for</sup> food, that all p. savor  
 knowledge as they savor food, that  
 all have <sup>take in knowledge</sup> ~~unbounded~~ attention, as they have  
 appetite, months to receive, <sup>take in</sup> food, that the merely  
 food must smell good & be pleasant  
 to the taste, i.e. must touch the imagination  
 & have a literary 'flavour', that the so-called



'faculties' imagination, judgment, <sup>pragmatic</sup> reason, act of themselves, digest & assimilate the food without our interference. Every one is self. taught under due guidance, & a child <sup>practically</sup> ~~learning~~ at school is self. dependent (not independent), life which falls to all of us in so far as we are happy & contented people.

We have proved this abundantly for a generation or so; the bright happiness of teachers & taught is the note that strikes visitors in all our schools. The children are capable, whatever they have to do; as grown people they will be capable too, <sup>in</sup> attention, exact in achievement; but there is one proviso; Savage consumes a meal which lasts them for days, but civilized people frequent meals as a condition of health & vigour; this is true of mental diet also; the children who have driven in books must have rest & sufficient mental diet - when they leave school, education is not a preparation for life but a function of life.



W. may or may not continue  
 the severe athletics of a higher Math.  
 mathematical science, the grammar  
 of a new language; but middle-aged  
 people are sometimes averse to violent  
 muscular exercise, whether of mind  
 or body. But they must have  
 their regular, well-served meals;  
 they must read to know, that is  
 they must tell themselves what  
 they have read, & their mental  
 food must be plentiful, for various

There is no escape from this perishing  
 which our Lord declares is the penalty  
 for certain negligent offences but regular  
 intellectual patulum duly marked,  
 digested.

There are matters in which an  
 interest which is shared is doubled  
 & doubled. A citizen who is intellectually  
 alive scatters seeds of contentment &  
 happiness in his path, communal

interests spring up about his path.  
 The village club promises to be in on  
 from another universal, there  
 is the field for our joint energy; &  
 interests his neighbors, rich & poor,  
 perhaps we shall cease to distinguish on  
 these lines, in history, biography, travel,  
 literature, the drama, poetry, in all  
 the riches of the kingdom of mind;  
 but he is not satisfied to secure  
 desultory reading, the idle hearing of  
 lectures; in these ways we get  
 impulses, impressions. But he  
 knows & tells, that it is actual  
 food we all want, & there is but  
 one way of taking food, we must eat it -  
 & in life moments, must perform  
 the act of knowing, by narrating (to  
 ourselves or others) that we have read  
 or heard. So of pictures, many too, must  
 be narrated, like by lines, so of music, that



if we were able to figure to ourselves  
a symphony! We are only at the  
beginning of what we can do through  
education.

Ours is an absolutely democratic  
education, the only one, so far as I  
know, that the world has yet seen succeed  
on a large scale. We are not socialists;  
Socialism makes new masters  
in place of the old; but we are all  
democrats, & democracy would  
make a liberal education for all as  
free & universal as air or light.  
on any of God's good gifts. Questions  
of class distinction don't or should  
not come in here any more than  
in physical beauty & physical strength;  
Reynolds, the gentle painter, discovered  
that 'the people' were as beautiful as  
their 'betters.' We find they are an  
intelligent laborer & gives them all  
they need. Artificial desires  
do not flourish under such a regimen.